Wed.

Must Remain in Transcription Room

(in midst of discussion, after stopping a tape of previous meeting)

Mr. N: And like now, you see, you fall asleep, I know. It's understood, because that kind of material is something that should not be in a condensed form. Two or three paragraphs out of it ought to be enough for an hour. If you want to think about it. So, let's stop it now? Much better. When you are--it's interesting and it's understood and at that time shut it off at that time, and then--do what they like.

Talk about work. What have you been doing? Who understands something about work? And if you can communicate that and put it in words, what can you do then to help someone else who perhaps is also looking for it? And why again, like I say or said last night, why should a person want to wake up? There has to be a very definite reason for it because the way we are in ordinary life and trying to wake up is a terribly hard task, and unless I can see ahead that it is worthwhile my curiosity is not going to carry me through. Very soon, after a little while, I will give upbecause it is too difficult, I do n't see anything, I don't reach any particular result, and still where is that motivation coming from that I really want to do something about my consciousness. And also when I'm very young, why should I even then be interested? I should simply say leave it to the older people because they are through with life anyhow?

You see what I mean; why should you have an interest for this kind of thing? Of course it must be based on a motivation of a realization that you want something because you haven't got it, and that you think you need it. If you believe that you are perfect at the present time that you are snug enoug and that you are completely asleep, you don't even dream about the possibility of developing something because it's already there. And if you are happy about what you are doing, the different things that now you would have to do will go against the grain; there ought to be definitely some good reason for wanting to--even to try to make an attempt.

To what extent do you think that that what you are is not complete as yet. And then to what extent do you believe that you have to complete it? To say it in very simple terms, is it necessary for your consciousness as you know it at the present time, to change and to start to function in a different way? Is your subjectivity sufficient for you. Do you at the present time use it, well enough and think that whatever you are equipped qith is sufficient for ordinary life, does not need any particular development and only a little bit sharpening perhaps, and that with this you expect to go through life and that in life you hope that you will never be called upon to use another form of your mental functionings or that it is necessary for you to have a wider range of your emotions. This really should be the problem that concerns you in order to find out what you really want to do with your life as it is now and you expect that it can be changed and why would you want to change it when you're already sufficiently happy, or if you're not happy that you have no particular desire to do any real work about changing it because you hope for the best. And you think that in your life you will reach something, given time and experience, and a little help so that towards the end you will really become an ideal kind of a person.

You have to be much more serious, I think. Because otherwise you get together and you talk about a few things you have tries and there's really no life init. And it's far better not to have any talk of that kind because unless you can give it a certain attention, that it deserves, you will continue to talk about ordinary life as it is and describe it, and keep on trying this and that in ordinary life with your equipment the way it is. And again as I say, hoping that in that kind of experience and the description of it, that something will start to function which at the present time doesn't function. And do you admit it, that that doesn't function. This is something that you believe ought to function. You think that you, with the equipment you have, it is enough for you. And for earth, that is, for living on earth it is enough. And it is enough. You are well

equipped, physically, in a general sense, and whatever there is of feeling, whatever there is of your thinking apparatus, it is enough for ordinary daily life.

And that what is desire to do something regarding your consciousness, has to be based on something that is not in your ordinary life. And it has to come from something in you, not your ordinary existence. So you see, to put it very simple, is there something in me that I believe is worthwhile, and that I almost am afraid of showing it because it does not belong to my ordinary existence, and only at time, when I myself know that I have it, that I would dare to want to talk to it even, and that I hope that that will exist and will I believe or can I believe that it is worthwhile to develop that. Has man actually an inner life. Inner life now means, that it is away from the periphery.

And when that question comes up, you have something to go by, because now you can study yourself, think about yourself, where do I live, on the periphery, on the surface, do I live superficially, or do I sometimes feel or even think intensely. So these questions are not answered in the presence of others. A group will not help you, another persontelling your about their experience will not help you. Because you will remain filled with what you are and what you have to do and what of course you consider the responsibility to discharge certainobligations in life as you have to live it. And this you will keep to yourself, you will not want to exchange any ideas about work because you don't think that anyone else has good enough judgement. Only when you are a little bit in trouble that you would probably like to talk to someone who is a little older, who might by his experience, give you advice. But a group does not help you to develop your inner life, simply because you cannot talk very easily about it and in most cases you haven't got it. This question you have to settle for yourself when you're alone, and when there is a possibility of some kind of a conscience that perhaps could operate. And that when you look at yourself, you may not be entirely clear and also that

perhaps not everything is the way you would like it to be, but you have to come to certain conclusions of yourself that something has to be done. In whichever way that something has to be done and that it's going to cost you something, and for that reason that it will cost you something, it will be worthwhile. Improvement of man, perhaps better man, and then in that sense, better; and how, inprovement?

The task of all of you, whenever you think you're interested in Gurdjieff, is to go home first and to sit in a little place that you might call your own, where you can be at home really, where you can come to yourself, when you can sit and consider your life as you're living it now, when you think about your own ambitions, your idealism, your future, your hopes, what you want to do, what you want to become, what are the present difficulties, and what part of your life is important. I mean by that the kind of thoughts, the kind of feelings, and the kind of activities that you are engaged in. These become important for you, and when it is such that all of your time and energy has to be devoted in accomplishing certain things that are required by ordinary life for whatever purpose it may be, professionally, or because you go to school in education, or that you do certain work that you feel is important to be done. All of that, ninety-nine per-cent, is absolutely superficial and it will remain that way because it belongs to earth and earth will claim it, every day. And you as such will constantly remain identified with it, try to become clear first what could be a motivation for wishing a certain spiritual form of life. But you see, if you don't have that and you come to a group and talk, you don't want to talk about what you really need or should need, you talk about other things. What's important is to find out there is something of value that is a little different from your ordinary living, I call it superficially, and then in contrast to that what is it really you have as something in you that you could call of a spiritual value without going into any religion of saying that it belongs to God, or not of this world. What is in you that is really making an attempt to bring that to the foreground, regardless of whatever the conditions are, and the particular experiences you have, what is it

And do you want it. These are the conditions, Do you want, when you get up in the morning, do you want to live? Or is it routine, forcing yourself to do it, can you be interested, real, at the exclusion sometimes of ordinary things, which are not particularly important when you become interested in something interesting, in something you think you have to spend the time onand what you ought to accomplish.

You know the difficulty at the present time with people is that they are not alive any more, they simply keep on living because the earth happens to turn around. And they are nothing else than a little transforming station of energies, eating, drinking, and sleeping with a little bit of ambition, and at time not at all interested in spending any particular kind of energy to reach something or to do something well, for the sake of doing it. Constantly ulterior motivations, so that you will be liked or that you can get away with the least amount of effort or that you hope you can continue to be lazy.

Ambition, inspiration, aspiration, real wish, these are the things that you happen to think about and you should think about at the time when you close yourself up in your little den and you sit there for fifeteen minutes in the morning and contemplate yourself in relation to that what you will be during the day, and what kind of a person will you be and wish to be , and you know you have been the day before. Settle these questions first, before you even think about Gurdjieff.

But one starts already to be interested in so-called Gurdjieff, because he happens to have some kind of a name, or perhaps he gives you some ideas, and what have you investigated of the rest of life? What do you know really, what do you know you have done, what have you read, what have you thought about, what are you clear about? It's exactly that, you are unclear. And this I say quite advisedly because if you honestly want to work in accordance with Gurdjieff, you have to have some kind of a basis from which you can stand; you don't feed this kind of material to a little child. And as long as you are still a little wishy-

washy you are a little child regarding it. And you are a little child even regarding the possibility of becoming a man. Let alone becoming a harmonious man. It's an aim. Big A. But God is a big aim you know if you are a human being, and you think you could become Christian-like or religious in a certain sense. Or that your life, which is certainly of value to you, has something that ought to continue to exist and if you feel there is that kind of responsibility then you will get up from that chair that you might have and say, "Today today, I make up my mind. Today I wish to be the way I ought to be in accordance with what I have set out originally, when there was still an open road to my conscience, and I could hear my conscience speak at times."

I don't know if you know how to pray, how to be thankful, how to realize that perhaps there is His Endlessness. That it is a concept for you that it has a meaning, without falling overboard, of course, one has to be dogmatic. But it depends entirely on what there is inyou that wishes, really wishes, to become, because what youre not now something or maybe some man and for that reason, you want to grow up. For that reason, you want to get out of certain states which you know very well for yourself how utterly childish, but which you continue with because no one tells you that something is needed of that kind. And at the present time, many of us need a spank for fifteen minutes every morning. And someone else probably has to do it because you do not chastise yourself. You don't wish to pay. It's not that you don't know how, but you don't want it, because you are lazy, you are smug.

This is what I want to tell you in the beginning, when I'm here now, for a week. If you do come, you come seriously regarding work, then we will talk. And really we will try to dot the i's and cross the t's in order to understand what is meant by work on yourself. But you see, you have to come here with a certain equipment; that kind of equipment that you can see when you're by yourself. It has to do with your spiritual life, if it exists. And the wish then to develop an inner life, and to forego all the little bits of pleasures that you now are

engaged in and you maintain because you say you cannot live without them. Try to come here in great simplicity, wanting to find out what is there to be done, if you understand it there is a reason for that kind of obligation. And then you can talk and you will be ready to talk about Gurdjieff or consciousness or religi in the real sense, of the development of a conscience or something that you might call your will. Or perhaps an ideal, what is harmonious man, what should he be in this world, now. When that is there you will not lose interest, but when that is not there, after a little while you again will become wishy-washy and attend a little bit here and there and perhaps after some time drag yourself to a meeting because it seems the common thing to do, or because you are not ashamed. Try to be ashamed, if you don't come, try to find out that you for yourself have not as yet made up your mind that you think something is needed. And that you will continue in exactly the same way day after day in an unconscious state until finally you die and then what? You have lived a little bit of a life. And for what purpose. As I say, just eating and drinking a little bit. And mostly, sleep.

When you come, when you come next time, you come with an aim. You come with a desire to be serious. You come with an openness. You come with a wish to be filled if it is possible, because you realize that you are empty. I'm not putting it on the basis that you realize you are a sinner, and you have to be saved. That's utter nonsense. You're an ordinary man only you happen to be unconscious. Even for that you are not responsible, but atleast you can know that something in you could exist as life and that for that you are willing to take a responsibility because somehow or other in you perhaps a little deeper than usual, there is a realization that there is a responsibility for the maintenance of that. And with that you come. You use your inner life in order to carry that form of your real life. And all the other little things of ordinary existence, all the little nonsenses that you are interested in and upset you every once in a while, try to do without.

Her I am: it's such simplicity. You can say I'm a poor man, because I [redacted]

know, but I wish to know, and the real wish to know is based on trying to get the fulfilment from ourselves so that I am no longer empty and that I have a balance within myself. And that I really can feel, and that I can know with my mind what is needed to be done. Become serious about this. If you're not of course you will never be religious, but if you're not very serious, you will never be able to work. Work on yourself is against the grain of mother Nature and whichever step you take in whatever direction you go, in whichever way you try to think of it, whatever happens to you when you feel, all of that opposes the idea of wanting to wake up. And therefore I say, don't start unless you really know that that is going to be some kind of a fight. And if it isn't worthwhile, don't think that you will ever be able to work.

And on the other hand, if you think you can then by all means come. Because then there is some possibility that somehow or other you will be able to see what is involved and small as it may be it can be pure, and then it can give you for yourself an assurance that life is still worthwhile and that you want to live it. And that with all the small forms of energy, what energy of a certain character that belongs to, I would almost say not to you, really. It belongs to God. That with that you start. And that kind of honesty always is rewarded.

I'm here the first evening. There will be a week. A few activities here and there. I want to be open to your wishes, but the wish has to be real. Otherwise for me, it would be quite a waste of time. So when you come to the meeting we will have or whatever we do, you come with that, with that kind of treasure of yourself. As if it is like a child; you don't want to expose it to cold wind, but nevertheless you want to make it grow. It's up to you to make the soil, to prepare it, to create conditions in which you think that what is precious in you could actually receive the kind of food that you hop that will make it live, continue, and also that will make it grow. So that later on you will be helped by having it, and that then, even such possibilities exist that it could take the place of what you are, because that what can be fed and can be of a higer nature, later on wi

the ability to help uou, to pull you up. You, altogether with all your superficialities to a higher level of real existence and essential being. And in that way then you will answer to the purpose for which you originally were born on earth, unfortunate earth, sometimes unfortunately, born. But nevertheless, alive. So, when you can, I shall see you. But come in a good state.

Margaret, will you take me...I'm tired...a long day. Good night, everybody.